not necessarily the chief. That supremacy of loyalty to the state as personified in the Emperor which has been one of the strongest elements making for the stability of the modern Japan has been conspicuously lacking. The weakening of the family which has 3et in here and there in modern China has not yet proceeded far enough to alter in any very large proportion of the population the impress which the institution has made.

THE POSITION OF WOMEN AND RELATIONS BETWEEN MEN AND WOMEN

Closely associated with the family system, and possibly as one of its corollaries, have been the relations between men and women and the position of women. The ceremonies in honor of ancestors have constituted a cornerstone of the Chinese family. Male progeny has been necessary if these were to be continued. For this reason boys have been regarded as more valuable than girls. To the high esteem for men other factors have contributed. From the economic standpoint boys have been preferable. Remaining in the family as they do, they are producers who throughout their working lives aid its prosperity. On the other hand, after marriage a girl is lost to the family which has been to the expense of rearing her. The centuries-old doctrine of the *yin* and *yang* has made for the higher status of men, because the *yang,* associated with good fortune and all that is desirable, has been identified with the male, and the *yin,* the element of darkness and evil, is female. Confucianism has tended in the same direction, for in addition to its emphasis upon the rites to ancestors its world has been one which men control. To be sure, Confucius paid great honor to the memory of his

mother—a precedent which has helped to accord to motherhood and especially to those bearing male children a dignified and honored status. However, his example made for a separate social life for men and women and for confining to men public offices arxl the type of education which he gave to his disciples. It was not that he felt women to be necessarily inferior to men, but that, conforming to the existing practices of his times, he thought of the sexes as moving in quite different realms. Social life knew no free mingling of the sexes on the basis of